142 the Mouydir region who was about 5 feet 10 inches tall, and had "an ivory white skin and very pure sky-blue eyes." General Daumas (1845, p. 326) and Duveyrier (1864, p. 382) both reported blue eyes as occurring now and then among the northern Tuareg, while Saïd (1903, p. 36), Verneau (1916, p. 240) and Rodd (1926, p. 161) speak of blue and gray eyes among their southern cousins. Eyes other than brown must be really rare in the Ahaggar, however, for the author has not observed any there himself, while both Blanguernon and Pierre Cocquet (one of the oldest European inhabitants of Tamanrasset) could remember only two Tuareg men with blue or gray-blue (or light mixed?) eyes when he questioned them on this subject in November, 1955.

Hair color in adults is practically always very dark brown or black. Lhote (1955) says, however, that blond babies are not uncommon, which suggests the possible presence of a partially submerged factor for blondism. He also mentions having seen an adult male Targui of the Ajjer who had red hair and "albino eyes." Hair form varies normally from straight to curly, with a small minority in the frizzly to woolly range.

Tuareg women appear to be fairly tall, but with arms and legs of only moderate length in relation to their bodies. The few female facial measurements that have been recorded suggest that their faces are both smaller and relatively narrower than those of males—and yet, the author cannot refrain from recording his impression that the flaring malars of Tuareg women often give them a startling resemblance to Indian women of the southwestern United States and Mexico, a trait that does not seem to be shared by their menfolk. Female noses are markedly narrower than are those of men, but this again may be due only to the fact that women wear no veils.

● 143 The Tuareg of the Sahara, and even their cousins who live south of the Desert proper, all show typically Berber *ABO* blood group patterns which set them clearly apart from all other Saharan peoples whose blood has been examined, except for the Teda. In fact we can say that the northern and southern Tuareg, of the Ajjer country and the Aïr respectively, are "super-Berbers" in their very high *O* percentages, while the Ahaggar Tuareg,

• 143 curiously enough, seem to be slightly less "pure" in this respect. The latter group, however, has a very low incidence of *B*, which is another typically Berber character and suggests, moreover, a relatively low degree of negroid admixture.

The Ajjer Tuareg are the only people of the Sahara who have been examined for blood group factors other than those of the *ABO* series, and they have been tested in addition only for gross *Rh* positive and negative reactions. The results of these tests indicate that the Saharan Tuareg have an extremely high incidence of *Rh* —, comparable to what one finds among Moroccan Berbers. Kabyles too have moderately high *Rh* — percentages, which, however, do not appear to exceed those of Arabic-speaking groups of Morocco and northern Algeria (Briggs, 1955b, p. 112). This latter situation is due probably to the fact that speakers of Berber and Arabic have intermingled extensively over the last 900 years in most of Barbary, excepting the more remote mountain districts of Morocco. Tuareg of the Aïr, which lies south of the Ahaggar and outside of the Sahara proper, have a very low incidence of *Rh* —, indicating extensive negroid admixture which has, nevertheless, had surprisingly little effect on their outward appearance.

In closing our discussion of Tuareg serology, we may add that the typically Berber combination of very high *O*, low *B* and very high *Rh* — finds a striking parallel among the Basques, who live in the mountainous frontier country that lies between France and Spain. We are still in no position, however, even to make a guess as to what this extremely curious coincidence may mean.

174 [114] The possible origins of the Tuareg have been discussed far more extensively and by more authors than those of any other Saharan people. Barth (1857–58), Duveyrier (1864), Rodd (1926), Lhote (1955) and Blanguernon (1955), to mention only a few, have devoted dozens of pages to the subject. But their original sources consisted only of the writings of Classical and Mediæval Arab historians and travelers, whose verbose, obscure and contradictory statements hardly allow of any broad deductions above the level of rough guesswork, and of the traditions of the Tuareg

2:Briggs E-4, 5 (ca. 1956) 1958
MS25 Tuareg MS25
[P. 165B] Hoggar

144 seem to be very close to northern Berbers, and particularly to relatively isolated and supposedly purer populations, notably the Rifians and Baamaranis (figs. 66 and 67), of northeastern and southwestern Morocco. They resemble these peoples in arm length, head form, facial proportions in general, nose length and nasal profile, hair form and skin color. They differ from the northern Berbers chiefly in that they have narrower shoulders and hips, longer legs, slightly broader noses, longer ears and darker hair and eyes. Their chests are smaller and flatter than those of Rifians or Kabyles but no more so than those of Baamaranis. Tuareg women are distinguished particularly by their short upper faces, narrow foreheads and long noses. We note in passing that the Tuareg seem to be closer in general to the Rifians and Baamaranis than to their eastern cousins.

Thus it is apparent that, metrically speaking, the Tuareg are markedly differentiated from northern Berber stocks only by a more elongated and refined general morphology, the details of which may well be adaptive characters developed locally in response to the extreme stresses of the central Saharan environment, as Bates (1914, p. 33) noted long ago. The broadness of adult male noses is probably due to nothing more than the pressure of the veil, although there may be an adaptive factor also involved. The rareness of
● [143] light hair and eyes may possibly have been brought about by genetic drift operating in a population where endogamy within the tribe and usually within the clan has long been customary.

Thus we see that the Saharan Tuareg seem to fit very well, both metrically and morphologically, into the great Berber family of Northwest Africa in which their membership has already been established on the basis of both linguistic and serological evidence. But much work still remains to be done before we can even begin to define their relationships to other members of this family or to the other peoples of the Sahara who surround them on three sides.

Boston Museum of Fine Arts, George M. A. Hanfmann and Hugh Hencken of Harvard University, and Raymond Mauny of the *Institut Français de l'Afrique Noire* at Dakar.

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

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Fig. 3. Unveiled vassal Tuareg. Ahaggar, the *Iklan-en-tawsit* tribe.

Fig. 4. Unveiled vassal Tuareg. Tasilé-n-Ajjer.

142 with the French. I have myself never seen a genuine blond Tuareg, but I have met a few albinos though
144 albinism seems to be rare. These observations agree with those of Lhote (1955a, p. 163). All the Tuareg
[143] I have seen had curly or straight black hair, and dark brown or almost black eyes. Many individuals had fairly broad faces with protuding cheeks which gave them superficially a mongoloid appearance,
142 while others had features more like Mediterranean Europeans. In literature the Tuareg are generally described as very tall people. I did not myself carry out anthropological measurements, but will not hesitate to state that in my opinion a great many Tuareg are far from big. Very many adult men in the groups I have visited were considerably shorter than myself (1.73 m). Tuareg men are generally dry
[147] and meagre, bearing the stamp of their roaming life in the desert. Their most outstanding quality is
[157] that of endurance and contempt of hunger and hardship. The appearance of Tuareg women is often quite different – they tend to grow fat. This is probably to some extent due to the fact that married
826 women spend most of their life in the tents and get little physical exercise. But fatness is also a sign
832 of feminine beauty, and some women make a great effort to grow fat by drinking milk or eating
[261] certain fattening plants (cf. p. 177, 178). According to some Tuareg fat women symbolize wealth – large flocks and herds, and much milk – but many Tuareg also say that they prefer fat women because they